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OUR SUNDAY VISITOR

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Which Bible Conforms Best With the Original?

ANENT the Protestant and Catholic Bible the late Father Lambert's pen writes the following rather harshly expressed lines:

"One hundred dollars will be for the person who can prove that the Bible's Roman Catholic translation is better than the translation from originals.—*Ideal American.*"

The opportunity to pocket $100 is too rare to let this liberal offer pass by with impunity.

The proof required is the fact that there are no English translations from the original, and a translation from copies of the originals is better than no translation. Any English translation claiming to be made from the original is ipso facto a fraud, for the originals had ceased to exist over a thousand years before the Protestant authorized translation was made. And when it was made it was from copies of the originals—copies that we owe to the caligraphic industry of the so-called "lazy monks." All the English translations of the Bible, Catholic as well as Protestant, were made from copies or copies of copies.

The superiority, then, of the Catholic or Protestant Bible version must consist in correctness of translations from copies in the Greek and other languages, and not that either was made from the originals.

The question then comes to this: Which is the better translation, the Catholic or the Protestant? We hold that the Catholic is the better, and in proof of it we will confine ourselves to two or three texts, though we might point out others.

The first text is found in Matthew vi, 13. It is the conclusion of the Lord's Prayer. In the King James or authorized version—the one used by English speaking Protestants for nearly 400 years—the text referred to is: "Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever. Amen."

In the Catholic Bible the words "for Thine is the kingdom," etc., are not found, making the text read: "Lead us not into temptation, but deliver us from evil. Amen."

Now, it is evident that the Protestant translators of the authorized version were guilty of interpolating the words "for Thine is the kingdom," etc., or the Catholic translators were guilty of omitting a part of the Bible, for those words belong to the Lord's Prayer or they do not. If they are a part of the prayer as our Lord uttered it the Protestant version is the more correct. If they do not belong to the prayer, the Catholic version is the more correct.

How is it to be determined? We will leave it to recognized Protestant scholars to determine, to the learned compilers of the revised version, which was published in 1885. These learned revisers omitted the words "for Thine is the kingdom," etc., from their version of Matthew vi.13 leaving the text just as it is found in the Catholic version. They thus showed their conviction that the words "for Thine is the kingdom," etc., are an interpolation and that the Catholic rendering of the verse is the correct one.

Let us take two other texts. In the King James Bible, Matthew xxvii., 5, speaking of Judas, says, "And he cast down the pieces of silver in the temple and departed and went and hanged himself." Compare this with Acts i., 18, "Now this man (Judas) purchased a field with the reward of his iniquity, and, falling headlong, he burst asunder in the midst, and all his bowels gushed out."

Now, these two verses are evidently contradictory. The first says Judas hanged himself. The second says he

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INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

LITTLE SISTERS OF THE ASSUMPTION.

THE Congregation of the Little Sisters of the Assumption was founded in Paris, in 1865, by the Reverend Etienne Pernet (born July 23, 1824, died April 3, 1899) and Marie Antoinette Fage, known in religion as Mother Marie de Jesus (born November 7, 1824, died September 18, 1883).

The Little Sisters of the Assumption nurse the sick poor in their own homes, without regard to creed or nationality, accepting no remuneration of any kind. In addition to caring for the patient, they keep the home in order, prepare the meals for the family, watch over the children. This work of charity gives them a great influence in the home, enables them to re-enforce the faith and religious knowledge of the family, to bring souls back to their religious duties, to prepare adults for baptism, abjuration, confirmation, first communion; they also arrange for the legalization by the Church of marriages merely civil.

But to make converts or to bring lax Catholics to the Church would be of little avail if those men or women whom they won over to God were let loose into the world. The founder answered the difficulty by creating, in 1881, as works of perseverance: 1. The Brotherhood of Our Lady of the Assumption for the men, who meet every month under the guidance of the priest helped by gentlemen of the upper class. 2. The Daughters of St. Monica for the women, who have a monthly meeting.

The Little Sisters are helped in their work of mercy by ladies of higher rank and larger means called "Lady Servants of the Poor."

They follow the Rule of St. Augustine, but the founder gave them Constitutions adapted to their work. His predominant idea was to give to the Sisters an intense interior life to animate their activity. They have daily the recitation of the little Office of the Blessed Virgin in choir, two half-hours meditation, and two spiritual readings.

In 1881 the Congregation received from the Holy Father, Leo XIII, the "Apostolic Brief;" in April, 1897, the Brief or Decree of Praise, and, in July, 1901, the final approbation of the Institute.

The Little Sisters of the Assumption are now spread over France, Italy, Belgium, England, Ireland, the United States and South America.

The period for the postulant varies from six to twelve months. This experiment may be passed for the United States at New York, 246 E. Fifteenth St.

The Novitiate must be passed at the Mother House; it lasts two years. After which the novice makes her first vows, and after eight years her perpetual vows.—*By a Member.*

Purposes of Catholic School System Told by Non-Catholic

By David Rankin Barbee.

EVERY man who believes in God agrees that the most important thing in life is the salvation of a human soul. Next in importance to this is the education of a human being. The pagan system, emanating from the Greeks and carried to its highest perfection by the Romans, was "a sound mind in a sound body." Homer calls it: "A faultless body and a blameless mind." To such an extent did the pagans carry their worship of the intellect that Seneca, one of the wisest of the tribe, declared that "a great mind becomes a great fortune." All through the writings of the ancients like a golden thread there runs one theme, that the cultivation of the mind is man's first duty and only those who have reached the topmost level of culture were fitted for the highest reaches of patriotism. One "whose cockloft was unfurnished" was fit for treasons, stratagems and spoils. He just could not be a good citizen.

When Christ Came.

When Christ came into the world to teach it and lead it God, He gave men a new vision of their duty to mankind in the matter of education. We have kept the ancient system of the sound mind and the sound body, and added to it the higher culture of the soul. So that today all right thinking people are not satisfied to have their children tutored in the rule of three, the humanities, and the things that are commonly taught in our public schools. They want their children to learn the everlasting truths of revealed religion, the things that God has given men in His God-breathed Bible.

So far as the Christian world is concerned there is a sharp division in the ranks, one division being the Catholics and the other the Protestants. Each has its own system of religious instruction, each has its own rigidly held views as to the proper course education should take. The aim of each however is the same—to bring men to Heaven.

With this we surely should have no quarrel, for after all each of us has the right to do as he pleases with his own, and the Catholics are doing just that with their children, and are going ahead with their own business, minding it, I believe, about as well as most people attend to a matter of grave concern.

In brief the Catholic system says: "Catholic children should be educated in Catholic schools, where their minds will be trained, their bodies strengthened and their souls instructed. We take the child as soon as he is able to learn, and we carry him right through our school system primary and high school, college and university. At every step we give the child religious training, and in no grade is this essential part of education neglected. We hope, (and we believe we succeed), to turn out men and women who will be fully fitted for all the duties of Christian citizenship."

This is a noble aim, and those who are engaged in this work know that if they do not always reach it, the fault lies in the imperfections of human nature and not in the ideal striven for.

In my investigation for facts to pack into this article I found that Catholics are very sensitive about the sometimes raised questions: Can Catholics be good citizens? Can those educated in Catholic schools come out fully equipped for citizenship? These questions, by their very folly, in my humble judgment, should answer themselves. I think about them as Dr. Samuel Johnson did about Jonathan Edwards' famous treatise on the human will, which all educated people constantly refer to and nobody ever reads. When asked if he had read this

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Prayer a Natural Relation of Man to Almighty God

By the Rev. H. C. Hengell, Ph. D.

A university graduate, formerly a Catholic but now excommunicated because of an invalid marriage, is fond of saying that he believes in God but not in prayer. With an air of condescension, he asserts that he doesn't want to disturb others who believe in prayer, but to his notion "prayer is the bunk." The poor fellow evidently does not perceive the pitiful self-conceit that he reveals by such silly remarks.

Only an atheist can consistently deny the value and necessity of prayer. In other words, one who denies that prayer is necessary in human life, denies all relation of man to God. He's an atheist.

The chief purpose of human life is the recognition, love and service of God. Man naturally acknowledges God by prayer.

Prayer is the raising up of our minds and hearts to God, either to praise Him, or to beg His graces and favors, or to express our sorrow for sin, or finally to thank Him.

Prayer is really the internal meditation or reflection of the soul elevating itself to God. Often it is also expressed externally by words. Of course vocal prayer must be combined with internal attention if it is to be real prayer. A parrot or a phonograph cannot pray. A person uttering prayerful words without any internal attention to what he is saying is not praying. Involuntary distractions, however, do not lessen the value of his prayer.

Man is obliged to honor God. Man alone, of all beings on earth, is capable of speaking to God, internally and externally. That's prayer. A person who does not pray does not wish to have any communication with God. He is devoid of religion.

Prayer is of the greatest value and importance to man. It gives him the only greatness and the only consolation worth having. The earth would be a dead desert, a vast grave-yard, the sky would be the black covering of a coffin without prayer, for prayer alone enables us to penetrate beyond the natural confines of the earth to sources of a noble spiritual life. Take prayer away from man and you rob him of all the dignity, the beauty and the poetry of life. You make him a mere beast of burden, or a slave of passion. Prayer is the bridge that connects time and eternity, the bridge upon which the Creator and the creature meet. Prayer is the breath of life. Prayer is the bath of the soul, cleansing it for God and eternity.

To neglect prayer is to neglect the human life that elevates man above mere animal existence. To pray poorly is to live poorly. To pray well is to live well. "O God, I thank Thee for giving me the spiritual soul that enables me to speak to Thee, to pray to Thee."

Social Reform and Dark Ages

A Sample of Dialogues of Defense Becoming Popular in England Where "Evidence Guild" Speakers Present Catholic Truth in Hustings and in Parks.

(Concluded)

Many of the great writers and thinkers of subsequent ages have appreciated the wonderful work of the monks. Dr. Johnson wrote:

"I never read of a hermit, but in imagination I kiss his feet; never of a monastery, but I fall on my knees and kiss the pavement."

Now I want to rub in the fact that you who profess to be interested in the betterment of man, of the poor and afflicted, very foolishly swallow any rubbish that you hear or read without pausing to examine whether it is true. You say the Catholic Church "stands for obscurantism and would keep us all ignorant as it did in the Dark Ages." You glibly talk about lazy monks—parasites on the people. And I haven't done with you yet. Listen to another non-Catholic, S. R. Maitland, in his book entitled "The Dark Ages." He speaks of the monasteries, as central points whence agriculture was spread over the bleak hills and barren downs and marshy plains, dealing bread to millions perishing with hunger and its pestilential train; as repositories of the learning which was then; and well-springs of the learning that was to be; as nurseries of art and science, giving the stimulus, the means and the reward to invention, and aggregating around them every head that could devise and every hand that could execute; as a nucleus of the city, which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathedral. "This (says Maitland), I think, no man can deny."

The Social Reformer—But our historians don't all say this. I suppose these writers were Catholics, or virtually Catholics, like Cobbett.

The Guild Speaker—My queer friend, these are all your historians and not one of them a Catholic. Now, is it fair and honest to say Cobbett was "virtually a Catholic" simply because he gives the other side. Cobbett lived and died a Protestant. Is Lloyd George virtually a Catholic? But I haven't finished with you, so for some more rubbing. Here is Cutts, the writer of "Scenes and Characters of the Middle Ages."

"Their general character was, and continued throughout the Middle Ages to be that of wealthy and learned bodies; influential from their broad possessions, but still more influential from the fact that nearly all the literature and art and science of the period was to be found in their body. They (the monks) were good landlords to their tenants, good cultivators of their demesnes; great patrons of architecture and sculpture and painting; educators of the people in their schools; healers of the sick in their hospitals; great alms-givers to the poor, freely hospitable to travellers."

The Social Reformer—Look here, I'm nothing in religion, I believe in humanity, I have no room for skypilots. What good is the Church in England today? It is out of touch with the people. I daresay your people are the best of the bunch.

The Guild Speaker—I sympathize with your aspirations, but I quarrel with your conclusions. All Catholics believe in humanity. I am showing you from non-Catholic writers and thinkers that your charges against the lazy monks as parasites on humanity are catch-phrases invented to excuse the robbery and destruction of the property of the Church and the poor by the rich at the time of the so-called Reformation. Why be such an idiot as to gulp down these calumnies? But, fill that pipe and listen. I am going to give you the testimony of F. W. Farrar, who was very prejudiced against everything Catholic, and so his words are of more weight. Writing of the Dark Ages and the monks he says:

"What was it which saved the principles of law and order and civilization?

"What rescued the wreck of ancient literature from the universal conflagration?

"What restrained, what converted the inrushing Teutonic races?

"What kept alive the dying embers of science?

"What fanned into a flame the white ashes of art?

"What redeemed waste lands, cleared forests, drained fens, protected miserable populations, encouraged free labor, equalized widely-separated ranks?

"What was the sole witness for the cause of charity, the sole preservative of even partial education, the sole rampart against intolerable oppression?

"What force was left which could alone humble the haughty by the courage which is inspired by superiority to those things which most men desire, and elevate the poor by the spectacle of a poverty at once voluntary and powerful?

"What weak and unarmed power alone retained the strength and the determination to dash down the mailed hand of the baron when it was uplifted against his serf, to proclaim a truce of God between warring violences? . . . You will say the Church;

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Story of the Foundation and Propagation of the Church

By Rev. John M. Ryan, Ph. D., C.S.C.

(Continued)

No Doctrinal Question

The conduct of St. Peter was not opposed to the decree of the Council of Jerusalem. The council said nothing concerning the Jewish Christians, nor was it, on the other hand, out of moral weakness that he so acted. He had shown his courage on more than one occasion and in Jerusalem itself. He seemed to look upon it as the lesser of two evils if he suspended for the time being his intercourse with the Gentiles. The law was yet valid for all the Jews, and God had as yet revealed nothing concerning the Jewish Christians, as he had done for the Gentiles in the person of the Centurion. However, St. Paul blamed him severely and stigmatized his conduct as hypocritical because he had himself declared at the council of Jerusalem that the law was an unbearable yoke even for the Jews. He was not consistent with himself. Through his elevated position in the Church his conduct imposed a kind of moral obligation on the Gentile Christians to submit to the law and Pharisaical zealots would abuse his example to impose still more burdens on the Gentiles. In all this there was no question of doctrine. It was a temporary dissension in the matter of discipline. Paul himself afterwards circumcised Timothy and fulfilled the Nazarite vow.

Shortly after this, not later than 52, St. Paul entered on his second journey. Starting from Antioch he visited the churches in Syria, Cilicia, and Lycaonia. He took the young Timothy into his company at Lystra, visited Phrygia and Galatia, which was settled by Celtic tribes about 250 B. C., and where he received a warm reception. Thence he went to Mysia and fell in with St. Luke, afterwards the historian of his travels. Paul now started for the interior, heading for Ephesus, but was stopped at the boundary of Mysia by his vision of the man calling him to Macedonia. Lydia was his first European convert. He went to Phillipi, Thessalonica and Berea, where he left Silas and Timothy, going on himself to Athens. The idle literati mocked at his folly, yet he made many converts. Among others, Dionysius, a member of the Areopagus, afterwards first Bishop of Athens. In Corinth, St. Paul preached in the house of the proselyte Aquila, tentmaker like himself and exiled from Rome. The Archisynogogue Crispus and his family were added to the flock. It was from Corinth that he wrote the first and second epistles to the Thessalonians to enlighten them on the second coming of Christ and engaged them moreover to not abandon their daily avocations in the hope of His immediate advent.

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The Syllabus of Errors of Pope Pius the IXth

HOW ENEMIES TWIST THEM.

FOREWORD: The enemy today is making use of forgeries invented during the times of the A. P. A. movement or even earlier. The bogus quotations, alleged to be from the Syllabus of Errors, appeared in anti-Catholic papers thirty years ago, and are being made to do new service today. Little effort was ever made to counteract these charges.

By Robert R. Hull.

XVI. The Dishonesty of the Enemies of the Syllabus.

(Continued)

In the face of these facts, the enemy of the Church concludes his comments on Prop. 64 as follows: "We must not forget that an oath of allegiance to support a government not recognized by the pope may be annuled by the pope or by bishops or even by priests. The above Romish doctrine requires loyalty only to those oaths which are approved either tacitly or openly by the Romish clergy. Its purpose is to secure loyalty to those civil governments which recognize in some way the supremacy of the Pope in civil matters."

This is most untrue. Catholics can conscientiously support the U. S. Government. But the readers of American history will remember that hundreds of the Tories (to which kindred the enemy of the Syllabus evidently belongs) moved to Canada rather than live under our government. A number of their descendants came back some few years later in time to join the Knownothings and take part in the public burnings of the Constitution which were features of the Knownothing activities of the 50's. To quote a bit of this history: "At Farmington, Mass., July 4th, 1854, at an open air meeting, a noted speaker publicly branded the Constitution of the United States as 'the source and parent of all other atrocities' and as 'a covenant with Death and an agreement with Hell,' and to show his contempt for the Constitution, burned a copy of that document, exclaiming: 'So perish Compromise with Tyranny,' his acts being commended by shouts of 'Amen, Amen!'" The record of the loyalty of Catholics will stand well in comparison with that of their enemies.

The Church, moreover, does not ask the U. S. Government to acknowledge "the supremacy of the Pope in civil matters." Our government does acknowledge the worth and benefit of the spiritual work done by the Catholic Church. Article XIV of the U. S. treaty with China (1903) begins: "The principles of the Chris-

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LITTLE GLEANINGS FROM HERE AND THERE

Here are some interesting facts about the bigamous marriage of Philip Landgrave of Hesse. Philip asked from Martin Luther the permission to take a second wife, "that he might live and die with a quiet conscience, and enter into the Protestant cause in a more free and Christian-like manner." Luther and Melanchthon were afraid to refuse their endorsement lest they lose the support of "a Protestant prince." Philip's request was granted "in order," as the two "reformers" stated, "to provide for the welfare of the landgrave's body and soul, and to bring greater glory to God." The marriage ceremony was performed in March, 1540, in the presence of Melanchthon, by Denis Melander, who had himself taken three wives.

Catholic education in Holland has shown a magnificent advance. Compare the figures of ten years ago with those of 1924. In 1916 in Holland there were 1057 Catholic elementary schools, 218,071 pupils, and 6280 teachers. In 1924 there were 1803 schools, 325,086 pupils, and 9713 teachers. In the whole of Holland there are only 7 one-teacher Catholic schools. The others have a personnel ranging from two to twenty-one teachers per school.

W. C. Tanner, having served his prison sentence, has returned to the anti-Catholic lecture platform and when last heard from, was active in Illinois. We append herewith the account of his conviction and sentence from the Dayton (O.) Daily News of Dec. 9, 1924:

"Sentence of one year at the Dayton workfarm was passed on William C. Tanner, 124 S. Ludlow St., by Judge Roland W. Baggott in juvenile court late Monday following a verdict of guilty of contributing to the delinquency of a minor, rendered by a jury after deliberating half an hour.

"Tanner was also ordered to pay the court costs. His attorneys announced they will appeal the case.

"Three fifteen-year-old boys appeared against Tanner during the trial, accusing him of enticing them to his hotel room for immoral purposes.

"Testifying in his own defense Monday, Tanner admitted he never had been ordained a Roman Catholic priest. He maintained throughout that he was not guilty of the charges placed against him.

"Albert H. Sharrer, prosecuting attorney, and Rolla M. Galloway, assistant, bitterly denounced Tanner in their arguments before the jury, calling upon that body to do its duty for the protection of society."

A strange contradiction of the view, dinged in our ears by a certain section of the press, that the country is gravely endangered by immigration, was expressed by a resolution recently adopted by the conference of governors at Birmingham, Ala. Here it is:

"Birmingham, Ala., October 29.—(Associated Press)—Resolutions asking Congress to amend the immigration laws so that large groups of farmers may be brought from Europe to till the soil were unanimously adopted at the conference of governors here today."

The strangest thing about it is that the nation should not be able to adopt any really satisfactory immigration law. As soon as "undesirable aliens" are shut out for awhile, the problem of "labor scarcity" stares us in the face, and then we let them in again.

Some of the preachers are now trying to use the Lord to sell mining stock. "God's mine" was opened some time ago in Nevada, and the preachers at the head of the Carson Mining Company which exploited the mine "boasted of special providential influence in financing the mining exploit." As a result of the preachers' activities in flooding California with their circulars, the State Corporation Commission of California started an investigation. The Rev. William Kenney Towner, pastor of the First Baptist Church of San Jose, Calif., was secretary-treasurer of the corporation. Press dispatches stated that $6 for every $1 invested was promised.

For the benefit of some of our readers who may doubt that Italian Catholics take an interest in the Bible, we quote herewith the following word from Bologna, Italy, date of Sept. 14: "There was a congress held here recently, of which little was known as far as organized publicity is concerned. This was the National Congress of the Gospel, which was mostly made up of juvenile groups. This movement consists of the holding of weekly Bi-

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BILLY CORRIGAN AT THE CRIB.

A Christmas Story for You!

Here's a Father Tim Cassy story about little Billy Corrigan and the Christmas crib that will warm your heart with gladness. All the reverence of Christmas day; all the innocence of childhood; all the Faith of a little boy. You'll find all this to please you and your children in the Short Story next Sunday.

A Falsehood is Refuted Here in Every Issue

DID A CATHOLIC PRIEST COMMAND THE SLAUGHTER OF PERUVIAN INDIANS BY THE SPANIARDS?

Huntington, Ind., Nov. 11, 1925.
Editor, The Evening Telegram,
Superior, Wisconsin.

Dear Sir: In your issue of Nov. 3, 1925, there was published, under the title, "Pan America," a sermon by the Rev. Leslie A. Bethtel, pastor of the Hammond Avenue Presbyterian Church. In the course of his remarks on South America in general and Peru in particular, the reverend gentleman makes certain charges against the Spaniards who conquered Peru, and especially the priests who accompanied them, as follows:

"It was in the name of Christ that the Spaniards went, with the crucifix in one hand, but the sword in the other and when gold was refused the representative of the church gave leave to the representative of the sword to commit every possible crime. When Pizarro had entered Cuzco, the capital of the Incas, and the native population had been invited to parade before the newcomers, at the very moment when the Inca chief was about to give his hand in friendship to the Spanish general the chaplain of Pizarro shouted, I absolve you Spaniards from any guilt. To arms! To arms! And thousands and thousands of helpless and unsuspecting natives were slaughtered. Probably in latter years there has been no such spirit as that of the early Spanish explorers but there has been a great lack of the spirit of Christ."

I see that somebody is dragging the red herring of bigotry across the trail again. I do not know what sources Rev. Bechtel has depended on for his information, but it is apparent that he is sadly lacking in a sense of historical perspective. Possibly he does not know that there is such a thing as historical criticism. But if he has depended on such authors as Prestcott, Robertson, Helps, and others of the same school, who go out of their way to libel the Catholic Church and the Spanish explorers—that would account for the reverend gentleman's outburst. However, neither of these three writers had adequate knowledge of the sources for the conquest of Peru, of the Indian nature, or even of places in Peru.

For instance, the alleged massacre spoken of by Rev. Bethtel did not occur in Cuzco but in Caxamalca, now Caxamarca. The "Inca chief" of whom he speaks was not on Inca chief at all. At the time of the conquest of Peru, Atahuallpa, an Ecuadorian Indian, had already conquered Peru and had put down with an iron hand and the most cruel methods of warfare the resistance of Huascar, the real Inca king. Atahuallpa was a usurper, since according to the Indian laws, the descent passed in the line of the Inca women. Atahuallpa was the son of an Ecuadorian, not an Inca, Indian woman.

When the Spaniards, a comparatively small band, came to Caxamalca they suddenly found themselves in a trap. The settlement was deserted, but the Indians were in readiness to surprise them, having encamped three miles away. The Spaniards prepared for the worst. On Nov. 16, 1532, Atahuallpa entered Caxamalca with a great retinue of warriors who had concealed weapons on their persons. They crowded into the public square.

Fray Vincente Valderde was sent to explain to the Indians the Spaniards' motives. He came to the Indians, accompanied by his interpreter, but the embassy was received with scorn by Atahuallpa who already

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Children's School and Playground

THE CONSECRATION OR DEDICATION OF A CHURCH

The church is a building in which God is worshipped. This worship consists chiefly of prayer and the offering of the Sacrifice of the New Law. Since the Catholic church became free, early in the fourth century, to offer publicly the Sacrifice of the Mass, it has ever been the custom to provide a place and a building worthy of so sublime a religious act. Thus were erected, in many cases by the Emperor Constantine himself, those splendid church buildings called *Basilicas*, which rivalled the public edifices of Rome in architectural magnificence, and the smaller churches or chapels, usually provided through the piety of wealthy patrons of the Church. In every case such a building was definitely set aside for the exclusive use of religion. It was God's House. It was not to be defiled by secular or profane usage.

This "setting aside" of such a building took from the beginning the form of a religious ceremony, performed by the Bishop. It was called, as it is today, the Consecration or Dedication of a church, and it is, together with the consecration of the altar and the celebration of the Mass, which follows, the longest and most elaborate ceremony in the liturgy.

This rite must, however, be distinguished from the simple blessing of a church, which, in this country at least, usually takes place as soon as the edifice is ready for divine service. This Blessing is often called the Dedication and may be considered such in a less solemn form and with a lesser degree of permanency. In order that the solemn Dedication or Consecration may be given it is necessary that the edifice have both a physical and moral stability, that is, that it be built of solid and enduring materials (such as stone and brick) and that it have such a financial revenue that it may be expected to remain perpetually a Catholic church—as far as human foresight goes.

The simple blessing is usually given by the Bishop but he may delegate a priest to perform the ceremony in his place. The walls of the church, both inside and out, are sprinkled with holy water, the Litany of the Saints is sung, four psalms are chanted and the dedicatory prayer is sung by the celebrant. Then follows the Mass.

In the Dedication proper or solemn Consecration, the Bishop always officiates, assisted by a large number of the clergy. Only a brief outline of the ceremony can be given here. The Seven Penitential Psalms are chanted, the Litany of the Saints is sung, the water for the ceremony is blessed and three times the Bishop with the clergy encircles the church, blessing the upper, the lower and the middle parts of the walls. The church is then entered, the *Veni Creator* and again the Litany of the Saints are sung, the Greek and Latin alphabets are marked upon the pavement by the Bishop. The altar is then consecrated, the Holy Chrism and the Oil of Catechumens being used to anoint its surface. Sacred relics of the Saints are enclosed in the center of the altar, the Bishop placing a marble slab over them and sealing it with cement. The consecration of the altar is interrupted while the Bishop goes about the interior of the church, blessing the walls three times as was done on the outside.

The "Brief Sermon to the People", which is given in Latin in the Ritual as the closing part of this ceremony, is so richly suggestive of its meaning and lesson that a synopsis is here given:

The reverence due to the churches and places dedicated to God is declared in the canons and laws as well as in the devout practice of the faithful. By precept of the Lord Moses provided a Tabernacle, an altar and the sacred golden vessels to be used for divine worship. The Christian princes of Rome likewise erected Basilicas to be used exclusively for the worship of God and never to be turned to secular purposes. They were never to be the dens of thieves, according to the words of the Lord. They were to be places of spiritual refuge, a harbor for the shipwrecked, even a sanctuary of escape (recognized by governments in the Middle Ages) for those condemned to death by the civil power. Such holy temples are dedicated to Almighty God under the patronage of the Blessed Virgin Mary and other patron Saints.

The faithful, continues the discourse, are reminded to pay regularly their tithes (tenth part of their income) for the support of the church. St. Augustine is quoted as saying: If you do not give your tenth part you will be reduced to a tenth part by a most just custom of Almighty God.

The solemn manner in which our churches are turned over to the exclusive service of God should remind us of the reverence due to the sacred edifice even when the Blessed Sacrament is not kept therein.

What is the origin of the Dedication of a church?

What is the simple Blessing of a church?

When can a church be consecrated?

What are some of the ceremonies of the Consecration?

Is this ceremony a Sacrament or a Sacramental?

To understand the full significance of the Liturgy of the Second Sunday of Advent it is necessary to bear in mind that the "Station" or ancient gathering place of the Roman clergy to assist at the solemn Mass of the day was the Church of St. Croce; this is evident from the rubric of the present Roman Missal. Constantine had enriched that church with a large portion of the True Cross, and the Basilica came to be regarded, on account of that fact, as the Jerusalem of Rome. Now, in the language of the Holy Scriptures, Jerusalem is an image of the soul of the faithful Christian, and it is this idea which runs through the office of this Sunday, containing as it does such frequent references to the ancient city of God. The soul is exhorted to rejoice in the coming Redeemer and to place her hope in Him; for He is to come to her as her Saviour and her Spouse and that speedily. Thus does the Church combine so beautifully the two ideas. The Basilica represents Jerusalem, and the thought of Jerusalem leads to the thought of the chosen sanctuary of God in the soul of every Christian.

And therefore it is that the Introit of the Mass runs thus: "People of Sion, behold the Lord will come to save the Gentiles; and the Lord will make the glory of His voice heard to the joy of your hearts." The Collect develops the idea and prays: "Stir up, O Lord, our hearts to prepare the ways of Thy Only Begotten Son; that by His coming we may be enabled to serve Thee with pure minds." The Epistle exhorts the Christian to be patient and firm in hope, that the God of Peace Who is coming may bring the plenitude of joy and peace—for Jerusalem was the "City of Peace." The Gradual and Alleluia verse speak again of the God Who is to come visibly to Sion, and of the joy of the saints on being told to go up to the House of the Lord.

The Gospel tells of the witness of the Baptist to Him Who was to come, and leads us to pray that the Great Healer may deign to visit souls to cure our spiritual blindness and dumbness, and give us strength to walk along the road that leads to God.

The Offertory sings of the life and joy which the Redeemer will bring and prays for mercy and salvation.

The Offertory sings of the life and Jerusalem—the faithful soul—"Arise, O Jerusalem, and stand on high, and behold the joy that will come to thee from thy God." In the prayer that follows we find the explanation of the "high standing" to which we are invited. The Church prays that "being filled with this Spiritual Food" (of the Holy Eucharist) "we may learn to despise earthly things and love such as are Heavenly."

Here then, in short, is the teaching of Sunday's Liturgy. We are looking for the Advent (or coming) of Christ to His faithful people—His beloved Jerusalem. He comes as an Infant in the manger; He comes daily and hourly by His grace into the heart that longs for Him and that cries out to Him in invitation; He will come at the end of all things as our Judge.

"In the first coming," says St. Bernard, "He comes in the flesh and in weakness; in the second, in spirit and in power; in the third, in glory and majesty; and the second coming is the means whereby we pass from the first to the third."

Let the Liturgy of this Sunday, which is entirely occupied with the thought of this second coming—in which Our Lord visits us by His continual graces—stir us up to long for Him more ardently, and with greater diligence to prepare His way to our hearts.

CALENDAR FOR THIS WEEK.

6. St. Nicholas.
7. St. Ambrose.
8. Holyday of Obligation. Immaculate Conception.
9. St. Leocadia.
10. Trans. House of Loretto.
11. St. Damascus.
12. O. L. of Guadaloupe.

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Are We Giving Due Attention to the Home Missions

(Continued from Page One)

75, or 100 miles away, and his fees even more prohibitive than the distance, so that the poor many times are born, live and die without receiving any medical attention. The Missionary Catechist comes into the homes of the sick as a Visiting Nurse, ministering to their sufferings, and bringing with her the blessings of health and content.

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Laboring among the destitute in a land of cactus-covered desert and towering mountains, she is as far from the comforts and conveniences of civilization as though she were in darkest Africa. She trudges across country in mud and snow, and sand, getting rained on and snowed on, half-frozen in winter, hot and dusty in summer; teaching, preaching, and healing by a life of sacrifice which speaks as the language of the lips never could. Faithfully holding to her purpose of a life of service in behalf of her fellow creatures, and to her simple creed and sublime ideal: Never to grow weary, never to grow cold; to be ever patient, sympathetic and cheerful; to hope always and to love forevermore.

We are never nearer to God—or nearer to His Blessed Mother—than when we alleviate the sufferings of others. Many stood "afar off" upon the hill of Calvary, but Mary stood with His few faithful followers at the foot of the Cross. Will you leave the self-seeking crowd, take your place with that little group, and so keep near to Jesus and Mary. It may take the courage of sacrifice, but remember that God has made sacrifice the test of true love of Him.

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Social Reform and Dark Ages

(Continued from Page One)

Chesterton, and he wrote these words years before he was a Catholic:

"In a word, the most absurd thing that could be said of the Church is the thing we have all heard said of it. How can we say that the Church wishes to bring us back into the Dark Ages? The Church was the only thing that ever brought us out of them" (Orthodoxy).

The Social Reformer—But, come now, you know well that in those days England had a small population, and yet it was studded with Religious Houses of lazy monks who lived on the people and were unproductive, and if a man is unproductive, he is a parasite. In those days the people were for the Church instead of the Church for the people.

The Guild Speaker—Indeed! Now, I never believe in quoting a Catholic writer because you would say it was biased. Here is a charming book entitled "English Villages," by P. H. Ditchfield, M. A., F. S. A., published by Methuen & Co. Chapter xii. is headed, "Monasteries." We read:

"The world owes much to these dwellers in monasteries. They rescued the people from barbarism, and uplifted the standard of the Cross. (Was this lazy, unproductive monks?) They emerged from their cells to direct councils, to preach and teach at the Universities, to build churches and cathedrals and to astonish the world by their skill and learning. (Is this the people for the Church, instead of the Church for the people?)

"Who can tell what services they rendered to their nation and to all mankind by pouring forth that ceaseless stream of intercession day and night?

"Another great benefit they conferred upon the world was that of charity. They were the true nurses of the poor. (Miserable, unproductive monks!) There were no poor laws, and union workhouses and hospitals. The monks managed to supply all the wants of all who suffered from poverty, privation and sickness. (The poor lived on them and not they on the poor). They welcomed in their ranks poor men, who were esteemed as highly as those of noble birth on entering the cloister. (No class distinction in those dark days). Among other services the monks rendered was the cultivation of learning and knowledge. (The lazy creatures!) With wonderful assiduity they poured forth works of erudition, of history, of criticism, recorded the annals of their own times, and stored these priceless records in their libraries, which have done such good service to the historians of modern times. (What a woeful waste of time!)

The Monasteries absorbed nearly all the social and intellectual movement of the thirteenth century. (Lazy scoundrels!)."

The Social Reformer—Oh, rub it in. You can't blame me. This is what I was taught at school and everybody talks about the lazy monks.

The Guild Speaker—No, excuse me. No well-read or educated man talks that rubbish today. It doesn't matter what religion he is. But let me rub in a little more from the same author:

"Moreover, they (the monks) shed happiness on those who dwelt around them, on the crowds of masons and carpenters, traders and workmen, who dwelt under the shadow of the monastery or farmed the fields of the monastic estates. No institution was ever more popular, no masters more beloved. (Unproductive monks!)

"They took a hearty interest in the welfare of all their tenants and showed an active sympathy for all. The extent of their charity was enormous. In a French abbey when food was scarce, they fed 1,500 to 2,000 poor in the course of the year, they gave monthly pensions to all the families who were unable to work, entertained 4,000 guests, and maintained eighty monks—a wonderful record truly."

(To be Continued)

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A Falsehood is Refuted Here In Every Issue

(Continued from Page One)

lics. When the band, after the exposure of the plot, fled into the country, no Catholic would give them any help.

Robert Catesby, leader of the conspirators, had taken part in three or four other insurrections, in which religion had nothing to do, hence he was eminently fitted to serve as a rallying center for disaffected persons. Father Garnet, the Jesuit priest before mentioned, not only did not endorse the plot, but, having suspected Catesby and others of entertaining designs of insurrection, wrote to Rome for authority to impose more strict censures on those who might entertain such designs than those for which he already had authority. The Government was not able to prove that Father Garnet was a party to the plot or that he had ever learned of the plot outside the Confessional (Gardiner, "History," vol. 1, p. 232). The alleged confession of Thomas Bates, implicating Father Greenway, another Jesuit, is a forgery ("What was the Gunpowder Plot?" Gerard, 177). It is true that Father Garnet had heard, outside the Confessional, that some kind of a plot was on foot, but his knowledge was not definite, and he thought at the time that it was not his duty to inform, thus, in all likelihood, placing innocent persons in jeopardy. Father Garnet, who was most cruelly put to death, at his trial expressed his regret that he had not informed, and, if he is in any degree blamable, it is only for this. He thought that his admonitions had secured the abandonment of the plot.

Some facts, about this alleged plot, which have been suppressed by persons interested in giving the Jesuits and the Catholic Church a black eye, should prove interesting. These are:

That the Government maliciously suppressed all evidence in the conspirators' favor. (Jardine, "Criminal Trails," vol. 2, p. 358.) Words were forged into the "confessions" (which, by the way, had been extracted by torture) by the Crown lawyers. The plot served the purpose of exciting the populace against the Catholic religion; and it is too much to believe that "interested persons" did not have a hand in making it largely a "frame up." The Government had watched over and fostered it until the moment came to strike, admitted Secretary Walsingham. The persons, in whose hands the administration of King James 1 had been placed, had materially profited by the legal suppression of the Catholic religion. Chief Minister Cecil, to whose family large estates, formerly the property of the Catholic Church, descended afterwards confessed that he knew of the plot all along. Lord Monteagle, who betrayed the plot, was "a Protestant in disguise" who did the work of an agent provocateur. He received the sum of 3,000 crowns for doing his work of inciting the other twelve. His letter, in which the plot was exposed, is spoken of as "a neat device" by Jardine (in "Criminal Trials," ii, p. 65) and J. S. Brewer (on Fuller's Church History, 10, sec. 39).

Let Mr. Seeman explain if he can: Why was the plot not discovered before it was, when the very cellar in which the 9000 pounds of powder was stored was being occupied continually by officials of the Parliament and other lords? What happened to the dirt that was taken from the mine? It was never found. Was there ever a tunnel made? According to the story, the conspirators were two months digging through a nine foot wall. All this hard labor, which must have caused a great deal of noise, attracted no attention from the hundreds of government supporters who were in the cellar under the House of Lords every day. The powder was in the cellar for several months and was never discovered and it had been rented in the name of one of the conspirators, Thomas Percy. How easy it was to rent the place to store the powder in. Was Percy a decoy in the employ of the Government? It is true that he was put to death; but was this done lest he tell tales out of school? Did the Government of King James I buy the powder for Percy and Monteagle? It appears that bona-fide conspirators would have attracted considerable attention by contracting a purchase of more than four tons of powder at one time.

To say the least, the Gunpowder Plot was exactly what those, who had profited by the confiscation and sale of Catholic Church property, needed to establish their ascendancy.

Kindly publish this letter and oblige,

Very truly yours,

ROBERT R. HULL.

Minister Brands Charges Against Catholics False

(Continued from Page One)

this. 'It is not Christian to condemn men for a conjectural crime. That is a crime born of prejudice and having no foundation in fact.' It is wicked to accuse Roman Catholics of disloyalty because the head of the church is a foreigner. From the beginning of our government to the present hour, Roman Catholics have been as loyal as Protestants. In 1776 they fought side by side for the deliverance of their country from bondage to Britain. In 1861 they fought for the preservation of the Union. In 1898 Protestants and Roman Catholics sailed together for the liberation of Cuba. And in 1917 Roman Catholic boys and the Protestant boys crossed the Atlantic together, fought on French soil together and died on the battle field together. I have walked through the Great American Cemeteries in France, and I have seen the graves of the Protestant boys and the graves of the Catholic boys side by side, with the Star Spangled Banner floating over them all. (This fact should forever eliminate from the American Legion any member who allies himself with an organization that would bar from their civic rights any of the Roman Catholic boys.)

"It is absurd to assume because Catholics are obedient to their superior in spiritual matters, that they are equally obedient in political matters. It always has been asserted by reckless fanatics that Roman Catholics are getting possession of our government. Why should any man of intelligence say a thing so senseless as that? Our government has existed for 148 years, and the Roman Catholics have not made much progress in getting possession of it. If their ambition is to take possession of it, they have a long way to travel. We are living in a country where the majority rules. If in any community the Roman Catholics are in the majority, why should not the administration be Catholic? What is the use of squealing if out-voted? Why not play the game?

"But when it comes to the national government, the Catholics are surely not in the majority (far from it) and are not in possession of the government. There are 96 members in the Senate and only 7 are Catholics. The Methodists have 23; the Presbyterians 14. These two have twice as many Senators as the Roman Catholics. Yet the Roman Catholics outnumber in the country both combined.

"And when you come to the cabinet, there is not a single Roman Catholic in the company of the President's advisors. The Roman Catholics have never been over represented in our government and most of the time they have been under-represented. There has never been a Roman Catholic in the White House. Why then go on talking (the foolish talk) about the Roman Catholics taking possession of Washington? Only by way of the ballot box could that be done. While there are 80,000,000 non-Roman Catholics in the country to talk about them overturning, or taking possession of the government is as wise as to say that a baby's fingers can turn the course of a cyclone.

"There are enemies of the constitution among the non-Roman Catholics, and they are to be feared more than the loyal Roman church folks. But it is the mark of low-minded, low morals to take up the worst about any person or group of folks, and judge by that standard. Only fanatical, prejudiced egomaniacs do that and it is the manifestation of their own dark hearts and benighted minds.

"The saner and truer way is to judge the whole by the best not the worst. And by that standard both Protestants and Roman Catholics will pass well up in all that makes for the unity and welfare of our land.

"My recent protest was and is, that it is un-American and un-Christian to debar from the ballot box and the right of conscience on account of race, religion and color 30,000,000 of our citizens. There I stand, and, God helping me, I will not retract nor apologize."—Kentucky Irish American.

A PRAYER FOR LIGHT

THOU Who of old didst love Thy hand to lay
On the dull, vacant eyes that craved for light,
Behold I come to Thee, and, crying, pray:
O Christ, O Son of David, give me sight!

A faith scarce clouded by the mists of earth,
A faith that pierceth heaven I ask of Thee,
Faith to prize all things by their lasting worth:
Thou canst, Thou wilt—O Lord, that I may see!

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Story of the Foundation and Propagation of the Church

(Continued from Page One)

the Gentile Christians. Now after the return of the Apostles the same question arose as to the Jewish Christians. The council of Jerusalem seemed to have tacitly decided that even Jewish Christians and the Apostles were to abandon the observances from which they had freed the Gentiles. In Judea, however, it was not so easy. Troubles could arise at any moment from holding intercourse with baptized Gentiles, as even they were not looked upon as clean in the old Jewish law sense, and it meant defilement to eat with them. Hence the love feast, that is the celebration of the Eucharist, the kiss of peace and all the different religious exercises would be impossible. Moreover the law of Moses was the national code and the abandonment of it would lead to serious complications between the Jewish Christians and the Jewish authorities in Judea and elsewhere and perhaps to persecution.

While the Apostles surely placed fraternal charity above the observance of the law, the two duties need not clash in Palestine, where there were none or very few Gentile Christians. This was the situation when St. Peter came to Antioch. Here the considerations just mentioned did not hold good, and the Apostles communicated freely with the Gentiles. This scandalized certain members of the Church of Jerusalem, and Peter, in order not to offend the brethren of the latter place ceased to hold intercourse with the Gentiles. He was followed in this by the other Jewish Christians and even by Barnabas.

(To be continued)

THE SYLLABUS OF ERRORS OF POPE PIUS THE IXth—HOW ENEMIES TWIST THEM.

(Continued from Page One)

patriots, who was hounded throughout his life and into his grave, not by the Catholic Church, but by the Grand Orient of Latin Freemasonry. Take also the case of Moreno, the martyr-patriot of Ecuador, who was assassinated by the Grand Orient bandits because of his stalwart Catholicity.

(To be continued)

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LITTLE GLEANINGS FROM HERE AND THERE

(Continued from Page One)

"The American home of to-day is an indictment of the American woman. More of us should stay home and take care of our children," she said. "Wise and firm discipline in the home will do more to prevent crime than all the courts and all the judges in the world."—From *Chicago News*, Friday, Oct. 9, 1925.

STATIONS OF CROSS IN CONGREGATIONAL CHAPEL!

Rev. F. R. Webb, Lutheran, of Cleveland, O., who toured England, Holland, France and Germany, recently, states that "The new buildings, even among the free or non-conformists chapels of England, are of the churchly or traditional design, with a nave, a deep chancel for the choir, and often with an altar.

"The early-plan Puritan churches with unstained windows are of the past. Even Stations of the Cross are to be found in King's Weight Congregational Chapel, London, where the Rev. W. E. Orchard is using a highly developed ritual. The Church of England prayer book is used by many non-conformists."

Eight parishes of the Orthodox Church in the neighborhood of Vilna recently have been converted *en masse* to the Catholic Faith. This came to light during an audience granted by the pope to a group of Polish students of Jodna. In the group was the Archimandrite Phillip Moroceff, formerly rector of the Orthodox seminary at Vilna and now a convert to the Catholic Church. The pope welcomed the archimandrite warmly, and blessed him as a precious acquisition to the Church. There is hope here that the movement around Vilna will spread among Orthodox adherents in other sections.

ANOTHER REFUTATION OF BIRTH CONTROLISTS' BARK "QUALITY NOT QUANTITY!"

Most Rev. Paul Eugene Roy, Archbishop of Quebec, is one of twenty-four children, five of whom became priests and three nuns.

A Catholic contemporary observes: "The priests are distinguished for intellectuality as well as for common sense and priestly virtue. While the Archbishop was a resident of Hartford he impressed all who met him as a man of intellect and fine physical powers. How he ranks among the other twenty-three we are unable to say. His family is large and useful—the more useful because of its size."

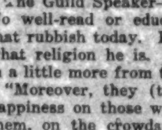
JEWESS BECOMES NUN

Madame Paul Adam, widow of the famous French philosopher and novelist, who died in 1920, has entered a Dominican novitiate in Switzerland. Madame Adam is Jewish by birth; she was the oldest of three sisters known some years ago as "The Beautiful Misses Meyer." All three became converts to the Catholic Church.

MAGAZINES FOR MADMEN

Cleveland Plain Dealer: A magazine written and edited for lunatics has been started in England. That will be more interesting than some of the magazines we have here which are apparently written and edited by lunatics.

In order to be always prepared for death we must ever strive to have the determination to die rather than commit a mortal sin.



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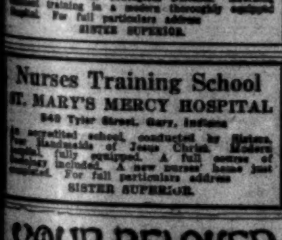

Our missionaries in the Lesser Sunda Islands BAPTIZE YEARLY MORE THAN TEN THOUSAND NATIVES; but their work is greatly handicapped by lack of churches and chapels. They must offer up the Holy Sacrifice in miserable huts, or out in the open while their Mohammedan opponents are drawing flocks of natives to their religion by erecting beautiful mosques. You can show your love for God and your beloved dead, by ERECTING A MEMORIAL CHURCH OR CHAPEL in our mission, thus helping to win thousands of souls.
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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Will you please tell me the truth about Roosevelt's visit to Rome as I do not believe the answer as given in The Pathfinder? Inclosed find clipping.

In its Question Box department *The Pathfinder*, under the title "Roosevelt and Pope," publishes the following: "Ques. Did Roosevelt visit the pope at Rome when he was traveling in Europe?—Ans. No, he did not. When he went to Rome he had an engagement to address a congregation of Methodists there. The pope would not grant an audience unless he cancelled the Methodist engagement. This Roosevelt refused to do."

This is only part of the truth. While it is a fact that ex-President Roosevelt's requested audience with the pope was called off because he could not see his way to pledge that he would not visit the Methodist church on the Via Vente Settembre, The Pathfinder has neglected to state that Roosevelt also refused to visit the Methodists.

Former Vice-President Fairbanks paid a visit to Rome and the Methodists took advantage of it to boost their anti-Catholic propaganda and bring their congregation into prominence in the public eye. Tipple, the Methodist pastor in Rome, heralded the news far and wide that Mr. Fairbanks would visit the Methodist church. The Methodists met him at the station and paraded him around. In his speech before their congregation Mr. Fairbanks praised their work, without, of course, knowing anything about it.

Now, that Methodist church in Rome has become notorious as an anti-Catholic center for the propagation of the most vicious slanders and libels, directed against the pope and the Catholic Church, which can be conceived. This church in Rome has, for years, united with the worst enemies of the Italian people, throwing in its lot with the Socialists, anarchists, and purveyors of obscene literature.

Had the Pope received Mr. Fairbanks after his visit to the Methodist church it would have seemed to be an endorsement of their work. This the Vatican could not consistently do. Moreover, it is the custom in Rome to visit the pope first, before visits are paid to other persons. It is the custom, for instance, for an official personage to drive directly from the embassy of his nation to the Vatican and not from the Quirinal or the seat of the civil government of Italy.

When Mr. Roosevelt went to Rome in 1910 he requested an audience with the pope through the American ambassador. The Vatican expressed its willingness to receive him, merely hinting that Mr. Roosevelt would desire to avoid the mistake of Mr. Fairbanks which had prevented the latter from being received in audience by the pope. The situation was complicated by the seeming inability of the American ambassador to understand the niceties of diplomacy. He represented to Mr. Roosevelt that the conditions laid down constituted an affront. Nothing could have been more untrue. They were merely the details of common courtesy and eitquette. Mr. Roosevelt himself, while President, had closed the avenues of news against a certain reporter whose paper had persisted in attacks on his integrity.

We believe that the explanation of Cardinal Merry del Val, the papal secretary of state, makes it clear that it was not religious intolerance which actuated him in refusing an audience to Mr. Roosevelt. He says:

"It is not in any sense a question of religion. Mr. Roosevelt might have gone to an Episcopalian, a Presbyterian or any other church except the Methodist and delivered an address there, and he would have been received by the Pope even on the same day. But he could not be received when it was suspected that after the audience he intended to go to the Methodist church in Rome, which is carrying on a most offensive campaign of calumny and detraction against the pontiff."

The Episcopalians and Presbyterians both have establishments at Rome; but they attend to their own business, minister to the spiritual wants of their own people who are in Rome, and do not go out of the way to calumniate and insult the pope in his own city.

"Rome," an English paper published in that city, thus comments on the incident:

"But even the all-embracing liberality of the Vatican cannot include the Methodist organization here, which entered Rome through the breach made September 20, 1870, with Garibaldi's Red Shirts. Many animosities have resulted in those forty years, but they have made no change in the spirit or the system of the Methodists here, but is directed toward perverting the faith of the people.

"Not only that, but the Methodists have always been bitterly and avowedly anti-Papal, eagerly welcoming every opportunity to discharge their venom against Catholicism and the Holy See."

Mr. Roosevelt himself, in a letter addressed to Senator Henry Cabot Lodge, from Cairo, Egypt, under date of March 28, 1910, thus describes how the Methodists comported themselves after the audience was cancelled:

". . . the Methodist ministers . . . promptly issued an address of exultation which can only be called scurrilous, and with equal promptness I cancelled the arrangements I had made for seeing them."

According to the Rome correspondent of the New York Sun, from whom, at the time, came the fullest and most authoritative accounts of the incidents of Mr. Roosevelt's stay in Rome, Mr. Roosevelt was heard to say to the rector of the American Protestant Church in Rome:

"As soon as I return to America I will do my utmost to have those Methodists removed from Rome. They are a disgrace to any religion. Spencer and Clark ought to have repudiated Mr. Tipple's statement. They are mistaken if they think they are going to make money in America. They won't get a cent."

Tipple, whose anti-Catholic shouting was the loudest in Rome at the time, has recently been obliged to resign his work to another pastor and relinquish his work on the Monte Mario "college." He has left Rome and, when last heard from, was traveling around in the States spewing out his venom on an anti-Catholic platform.

What became of the Original tablets on which the Ten Commandments were written? Are the laws the same today and are they enforced?

The Tablets were broken, when Moses cast them down because of his disgust at the brazen idolatry of the Israelites. The same commandments are in force today.

Do you recognize as a Protestant, anyone who refuses to acknowledge the supremacy of the Pope?

The Greek Catholic does not admit that the Pope is head of the Universal Church. Yet he is not a Protestant. The millions of pagans do not admit the Pope to be the head of the Church, yet they cannot be termed Protestants in the strict sense of the word.

After Dinner Story

Translated from the German

ISABELLA; or THE HEROINE OF ALGERS

CHAPTER II. *A Halt* (Continued)

But the aspect of the country through which they were travelling, made a far deeper impression on his mind. At the sight of the riches which nature everywhere displayed, the merchant said within himself: "What a pity it is to see this fertile region in the hands of stupid Arabs, who will not move even a finger to second the efforts of nature! Here truly may we see the difference between the religion of Jesus Christ and that of Mahomet. Here the people vegetate in brutality, the women are slaves; every thing is governed by the course of a fatality in which all believe. These barbarians are addicted to piracy, and like the wolf and the bear, live by rapine. They never hesitate to strip their christian brother of his liberty and goods, and drag him into captivity. But how happy was this land, when illumined by the gospel! For on the soil of Africa sprung those mighty geniuses, whose works still remain to attest the superiority of the Catholic faith over the dreams of the Koran. Here flourished a Tertullian, a Cyprian, a Lactantius, an Augustine; further on, the waves seem to murmur the names of an Origen, of a Clement, of a Cyril of Alexandria, of an Athanasius, and of that vast multitude of solitaries who peopled the deserts of Thebais, and astonished the world by the heroism of their virtues. And now this country, once so famous, is seated in the shadow of death. The true faith is extinguished; the crescent occupies the place of the cross; the prince of darkness has spread the shroud of ignorance over the sun of truth; civilization has disappeared, and barbarism rules over these countries, once the cradle of the arts and sciences. When will European nations cast an eye of pity on this land? When will they carry back to her, what she once bestowed upon them—not luxury and sumptuousness in the arts, but the religion of Jesus Christ, and the blessings of civilization? The Colossus which seems to terrify them, is not so formidable; its feet are of clay, though its hands are armed with iron!"

Thus reasoned the merchant, as he rode alone behind his wife and daughter. They were chatting together, and the two Arabs journeyed on in silence, apparently regardless of every thing around them.

Thus the first day passed very happily. About night-fall the travellers came to a little wood, from the bosom of whose trees rose the minaret of a little mosque, the most celebrated place of pilgrimage in that part of the country. Here were they to pass the night. One of the Arabs dismounted, fixed his lance in the earth and went away. The horse remained near the lance without moving, though he was not tied to it. The Arab glided into the dark mazes of the little thicket, returned a few moments after, and at the same time, the door of a building attached to the house opened.

A man of a venerable aspect stood upon the threshold; a thick white beard fell upon his breast; a long brown robe, fastened at his waist by a red girdle, covered him with its graceful folds. He was the marabout of the place, the priest of the temple, the oracle of the country. He saluted the wayfarers by thrice raising his hand to his beard, and signed to them to follow him. The merchant entered the inclosure without hesitation, Theresa and Isabella followed close after. "God is God, and Mahomet his prophet," said the marabout, as he led them through a walk, shaded by tall trees, planted in beautiful order. He then conducted them into a small room, sat down upon a mat, and invited his guests to place themselves near him.

"One of your guides has briefly explained to me the motives which induced you to undertake this journey; they are motives, which have prevailed upon me to invite you to pass the night in this asylum, where women do not usually enter. Such filial piety shall never be driven from the temple of the great prophet."

The merchant thanked him for his hospitality, and assured him, that his generosity was not exerted on ungrateful persons. The marabout smiled, but assuming his wonted gravity; "You are hungry," said he. "You are thirsty."

The merchant answered, that they would be very glad to partake of some refreshment.

Whereupon the marabout clapped his hands, and a negro slave presented himself to receive the orders of his master. He returned soon after, bringing dates, figs, various other fruits, cakes baked on the ashes; the juice of the citron, diluted with water from the rock, and sweetened with wild honey.

The travellers made a hearty meal; Isabella especially relished the delicious fruits placed before her. During the repast, the merchant made inquires respecting his father.

"By the prophet," the marabout replied, "I have never heard your father spoken of. I have been here six and thirty years, and have never quitted this asylum, since my pilgrimage to Mecca, the holy city, where I was gladdened with the sight of the prophet's tomb. Though but a day's journey from Algiers, I am perfectly ignorant of what is going on there, nor do I wish to know. Me.., such as I know them, fill me with disgust. I have often raised my voice against the impious war which the Mahometans wage on Christians, but my admonitions are slighted or forgotten. Passion blinds them, they wish to enrich themselves, and do not scruple to become the executioners of those who never did them wrong. Oftentimes I groan in my solitude over the consequences, which sooner or later, these cruelties will bring upon us. The thunder, which slumbers over the heads of these barbarians, for whom robbery and injustice have become a necessity, will strike them down and cut them off in their sins. The day of vengeance will come, and the chastisement will be proportionable to the enormity of the crimes."

The merchant was delighted to hear such language in the mouth of a Mahometan. He shook the marabout warmly by the hand, and congratulated him on the noble truths he had just spoken. "It is" replied the old man, "a law of eternal justice, which may never be violated with impunity. Nations, as well as individuals, have a term allotted to their evil deeds, and when that time arrives, God strikes them with reprobation. It is written in the heart of man, that he must not touch what belongs to his neighbor; passion alone can efface this great maxim on which the safety and existence of families depend. I repeat, I proclaim these truths, to all who come to consult me; they listen, they say I am right, and still passion carries them away. Such is man! He is nought but weakness and contradiction, and his heart the abode of corruption. And this is the reason why I avoid the society of my fellow-men."

The more the merchant conversed with the marabout, the more certain was he, that he had read the books of our holy religion; and on putting the question to him learnt, that he had in his possession both the Old and New Testament, which he often perused but which he was careful to conceal, that he might not compromise himself. The travellers had been two hours in the marabout's house, when he retired under the pretext, that he had still many prayers to say. He ordered mats to be laid on the floor, for the merchant, his wife, and daughter, for them to sleep upon; and having wished them good night, entered the temple. Early in the morning, he called upon them; inquired if they had slept well, gave them a good breakfast, and prayed that God would prosper their journey.

(To be continued)

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CHRISTMAS NUMBER

Our Sunday Visitor next Sunday will be filled with articles and stories of the Christmas season.

We promise you a delightful Christmas number of O. S. V. and want you to be certain to read it. Remember — December 20th —Christmas number!

CONSOLATION.

By Frank Wiltermood.

Sweetest balm in human life to gain,
Midst gloom, defeat and mind-racking pain,
Mightiest lesson then, O soul, to learn
When grief and loss confront at every turn,
Its eyelids to close and strive to see
The Savior nailed across a torture tree;
Would you have said, in halting time,
Thy will be done, thy will, not mine?

Widows, mothers, lovers mourning the dead,
While anguish chills your hearts in ruthless dread,
Gaze then upon the scourging crown of thorns,
Scan every blood drop that His brow adorns;
Aim in sad fancy how to drink again
The stinging cup of death and know the shame;
When clouds of sorrow blind your way
Let eyes the awful cross survey.

Grant us one boon, Jehovah, heed our call,
That we awake perhaps as death doth fall,
Our vision then, we pray, that Calvary night,
Our closing lips to voice Thy praise aright;
Let souls, departing; ever seek to share
His steadfast, trustful love, to rout despair;
Shield and buckler, friend and guide,
O'er every road, whate'er betide.

O nations swayed by customs old and dumb,
World that by sin and strife might be o'ercome,
Not from the jungles wild was wisdom born,
But of mankind divine, in Godlike form;
Seek peace, ye powers, within the Nazarene's creed,
Wars thus prevent and gain each statecraft's need;
Pray that all lands in truth may know
The cup, the blood, the cross, the woe!

In verse immortal, words of heavenly gold,
Never yet have poets ever justly told,
The courage of the Man of Galilee;
Perchance some day an angel sent to earth,
A mission to perform, of noblest worth,
May guide the pen of saintly bard and write
How greatest fortitude the world has known
Through the Shepherd's life and death has shown.

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I need 500 men and women to represent us in some of our richest territories. I want men and women who know a real proposition when they see it; who are ambitious to make big money; who would like to become the most successful persons in their community. If you act quick, this wonderful opportunity is yours. Then, if you will simply follow a few instructions you will find it easy to make $100 a week, or even more.

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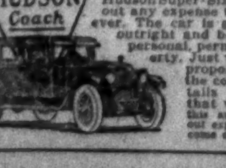

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Your Earnings Start Immediately

You can begin to enjoy a big income immediately. I furnish you with a complete equipment for doing business, absolutely FREE. I tell you exactly what to do. I tell you where to go and what to say, how to make money. T. R. Anders, of Pa., made $15 his first day. Albert Peters earned $25 in 3 hours, and $75 his first week. Glenn Kiser, of Va., ended his first day with a profit of $16.68. Christopher Vaughn netted $125 in one week. And there isn't a reason in the world why you can't do as well or better than any of these representatives.

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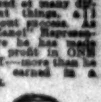

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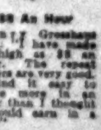

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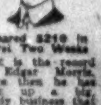

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OUR SUNDAY VISITOR

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HUNTINGTON, INDIANA, DECEMBER 13, 1925

Rome, Italy, January 14, 1924.

Dearly Beloved Son: Health and Apostolic Benediction! The Holy Father, Pius XI, is aware of the happy fruits, which your weekly periodical, Our Sunday Visitor, has borne during these many years, not only by explaining the truth in a dignified manner, but also by refuting error with rare judgment. You have, therefore, so won the confidence of your readers that your service will be even more fruitful in future.

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✠ P. CARD. GASPARRI.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

If it is not too late, we should like to advise our readers on the form which some of their Christmas presents should take.

We should find our greatest pleasure in doing something for the poor, either directly or indirectly. For instance, in every diocese there are Homes for the orphans, who are thrown on charity either because they have lost both parents, or because of having lost a father, the widowed mother is unable to support them. Assistance is not usually offered to them in a direct manner, but through the Bishop or the good Sisters, who may be looking after them. Then, there are likely a few families in your own parish who would be gladened by a good square meal on Christmas, or whose children would be delighted to receive a few toys. These things could be sent either directly or through the pastor or some organization within the parish.

People of wealth might adopt a Catechist from this Christmas to next Christmas at the rate of $300,.00 or a student for the priesthood through the year 1926 at the rate of $400.00. We shall take great pleasure in executing the wish of any of our readers in these respects. Parents who are childless would do a fine thing if they either adopted an orphan into their families or supported one at the rate of $150.00 the year at some institution.

Many of our readers have expressed their surprise that OUR SUNDAY VISITOR has not begun to raise Burses for the support of the Catechists, who work under her auspices. But we have often told them that we are much averse to indulging in begging through our paper; though it would seem that at Christmas time it were not out of place to build up a Burse from the little Christmas presents which thousands might regard it a privilege to send us. We are willing to try it, and to have the Burse for this Christmas called ***"The Babe of Bethlehem" Burse,*** the interest of which will support a Catechist perpetually. The amount of the Burse should be $6,000 and we surely must have a sufficient number of interested readers to complete it by Christmas as a present to the Babe of Bethlehem, for Whose honor and glory the Catechists will spend their lives.

Catholics, above all others, should send Christmas cards which reflect the true Christmas spirit and not such as give prominence to the worldly aspect of the festival.

Advent is no longer kept by the laity according to the spirit of the Church. It is the Church's intention that Advent should be related to Christmas as Lent is related to Easter; that it should be considered a season of prayer, of penance, and to a certain extent, of fasting. The members of many religious orders observe abstinence from meat throughout the whole Advent season. The liturgy of the Church prescribes practically the same practices for Advent as for Lent. The vestments for the Mass are purple, the Gloria is omitted, the organ is supposed to be silent.

At the beginning of the ecclesiastical year, and in the last month of the calendar year, the religious observance of Advent should appeal to people. They should recognize the propriety of starting the new cycle with the Church imbued with the best dispositions; and they should try before the civic year ends to repair the neglect and even the sinfulness of the eleven months which have elapsed.

ADVENT REFLECTIONS.

The close of another ecclesiastical year and the opening of a new year should prompt every serious-minded person to consider what use he has made of the talents God has given him. How much of the time, since the season of Advent 1924 until Advent 1925, have you thought of God? What has been your attitude regarding the Mass and the Sacraments? Have you improved your mind by judicious reading? Do you know and appreciate your faith better than you did a year ago? Are you just drifting with the tide?

Christ the Savior came to turn men's hearts to God. His coming brought joy to watchful, eager, waiting hearts. His coming brought condemnation to those hearts that were so engrossed in material things that they failed to recognize the Savior.

What special virtue are you practicing during this season of Advent? Is your heart being prepared for the coming of the Savior? Christ, the Savior, loves loving hearts.

Man's foremost duty is to give honor to God. "Glory to God in the Highest" the angels sang as they announced the glad tidings of the Savior's birth. To adore God, to render Him praise and thanksgiving is man's greatest privilege. The feast of Christmas accentuates the love of God for man; may it impress upon us our obligation to Him.

It is not too late to remember your friend with an Our Sunday Visitor Art Calendar or with one of our beautiful Babe of Bethlehem Calendars. What could be a more appropriate gift than one that reminds the recipient daily of the giver's remembrance?

Subscribe for Our Sunday Visitor, 75c the year; $2.00 for three years; $10.00 for Life.

Readers Speak to Readers

Mountain View, Calif., Nov. 15, 1925.

Editor Our Sunday Visitor:

In your issue of November 8th, under "Little Gleanings," you have an article about the Franciscan Fathers' Retreat House in San Francisco.

A casual reading of this news item gives one the impression that this is the only Retreat House in California.

The Jesuits have been giving Week-End Retreats at the University of Santa Clara for years. They have recently purchased a beautiful estate at Los Altos—one hour from San Francisco—for all-year week-end Retreats. San Inigo el Ritiro overlooks the most beautiful valley in the world, that of Santa Clara; and here, assisted by the most inspiring and delightful surroundings imaginable, they are converting sinners into saints and sending them back to their families and parishes as apostles of increased religious fervor.

That their remarkable success in giving Week-End Retreats at Los Altos may be better known and to round out your news item, I beg you to publish this information.

With great love and admiration for Our Sunday Visitor,

Very respectfully,

T. I. LANCASTER.

Dear Readers:—

On the feast of Saint Joseph, in 1822, the Missionary Sisters of the Third Order Regular of Mary opened in Boston a new convent under the patronage of Blessed Peter Marie Louis Chanel, the first Marist Martyr of Oceanica. This house is a house of recruitment and the first vocations are already in the field of the Lord in Oceanica. We already know the Fathers of the Society of Mary who have done so much good throughout the United States, now it will be our privilege to become acquainted with the Missionary Sisters who form a branch of that Society, and who aid the priests in their work in the far-away missions of Oceanica. They have no other field of labor; they leave country, home, parents and all, to devote their lives to the poor heathens. Their Nazareth is at 13 Isabella street, next door to the Church of Our Lady of Victories which is under the direction of the Marist Fathers.

The Apostolate which these Sisters exercise consists chiefly in rearing and educating native children, and instructing native women; caring for the sick, whether in their own homes or in the hospitals, and for the lepers in Lazarettos; keeping in order the Mission churches and sacristies, and also educating the children of the white settlers of the islands. The good done by these Sisters cannot be over-estimated, the result of their work is seen in the large attendance of the natives at prayers, and at Holy Mass, but still more in the flourishing condition of the native schools; the mothers send their children to these schools, and confide them entirely to the Sisters for whom they have great love and esteem. The Sisters' teaching and good example have led many of the native girls to consecrate themselves to the service of God, and in nearly all the Mission Stations native Sisters help the missionaries in their work of evangelization.

There is an ever growing need in the missions for English-speaking missionaries. If the schools are to be brought up to the standard fixed by the English and Australian government, they must have missionaries who can teach the English language. Americans have already shown their love for the missions by their generosity, and encouraged by this, these Sisters came here to seek recruits, generous souls to labor under the banner of Mary, their Mother, and Heavenly Queen. After their Postulancy spent in the convent in Boston, the Sisters go to the Mother-house in Lyons, France, to make their Novitiate and Religious Profession. Then, before their final departure for the Missions, they return to this country to visit their families. May our Divine Savior bless many young women with this most beautiful of vocations, and bring missionaries, apostles, to follow in His footsteps in the conquest of souls.

A FRIEND OF THE MISSIONS.

Long Beach, Calif., Nov. 17, 1925.

My dear Bishop:

Some few years ago a few Catholic men of this city formed a Catholic Literature Society for the purpose of setting up Catholic Literature boxes in public places and in front of Catholic churches, and in this way we have circulated over one million Catholic booklets and O. S. V.'s during the past few years.

We know that our literature, thus circulated, has been taken back to every state in the union by many thousands of winter and summer tourists attracted to our beautiful beach where bathers sport throughout the year, and our glorious climate, recognized as the best in the world. We also know that our literature has brought happiness and enlightenment into many homes where intolerance and ignorance of Catholic belief formerly prevailed.

We are so satisfied with the wonderful results achieved that we have decided to mail $500.00 worth of these boxes free of charge to the first 250 applicants we receive from Catholic pastors throughout the country, and we sincerely hope that later on every pastor will maintain a neat well-filled literature box in front of every church, telling the world what Catholics believe, thus confounding the 150 professional slanderers, claiming to have been priests and sisters, now preaching intolerance from Protestant pulpits throughout this country. During this continuous campaign of vilification is it not a glorious record to be able to assert that we have not spoken falsely against our neighbor? Not one of the twenty thousand priests throughout this country has been, or can be induced, to permit any lecturer the use of the pulpit or platform to defame his neighbor.

Those beautiful boxes are made of galvanized iron, neatly painted with aluminum paint and contain two apartments, one for Catholic newspapers, and a small apartment for booklets, and are protected with a storm cover. They will be forwarded only on condition that pastors will have them located in front of churches close to sidewalk and keep them well filled with Catholic literature.

Very sincerely yours,

M. J. STODDEN, Sec'y.,
Catholic Literature Society,
1327 E. Eighth St.

Baltimore, Md., Nov. 21, 1925.

Editor Our Sunday Visitor:

Apropos of the question of the distribution of Catholic literature very much discussed from time to time in your columns, would say that the Pamphlet Rack is a good medium through which to distribute Catholic literature, provided, of course, if the right sort of literature is exhibited thereon.

Donations of money for racks and literature by members of the church would expedite the installation of these Pamphlet Racks in different churches where they are sorely needed, and I think it would be well that the profits, if any, accruing from the sale of literature thereon be used to pay for postage in remailing Catholic literature to luke-warm Catholics and well-disposed non-Catholics in the parish. If it is found that some of the literature on the rack is hard to sell, I would suggest that it be remailed to these people and replaced with Catholic literature that has a ready sale.

Every month in the Church Calendar has its significance, and the literature on the rack should reflect this. For instance, the literature during the Lenten season should reflect Lenten literature; the month of May literature devoted to the Blessed Virgin; June, literature devoted to the Sacred Heart; October, to the Blessed Virgin, Rosary, etc.; November, Invocation of the Saints, Purgatory and Prayers for the Dead, and so on with the other months. Of course, this should not be shown to the exclusion of other important literature during any month.

I find that literature on the question of Marriage, Divorce and Remarriage has a very ready sale, and I think literature of this kind should always be exhibited thereon, as also literature on Confession, Infallibility of the Pope, Indulgences, Purgatory and others which have a ready sale.

In regard to the sale of Our Sunday Visitor at churches where it is not sold, would suggest that a Sunday Visitor Club or Association be formed in different localities with a view to increasing the circulation of your paper at church doors. The members of such a Club might request all pastors to make an announcement, if not every Sunday, at least from time to time from their pulpits, in regard to the necessity of reading and studying Catholic literature, especially the Our Sunday Visitor. If all pastors would do this, the circulation of the paper would attain enormous proportions.

Besides endeavoring to increase the circulation of the paper in this way, the Club or Association could do lots of good by broadcasting different numbers of the Visitor, principally Special Monthly editions, among lukewarm Catholics and well-disposed non-Catholics. A receptacle in the back of the church for the reception of old back numbers of Our Sunday Visitor, other Catholic papers and magazines, as also re-read pamphlets taken from the rack, would help a great deal in broadcasting by mail and distributing Catholic literature in various ways.

As an inducement to getting such churches started in the sale of Our Sunday Visitor at their church doors, it might be well for the Club or Association to donate the first 100 or 200 copies and devote the profits obtained therefrom for free subscriptions to the Special Monthly edition of Our Sunday Visitor, same to be sent to luke-warm Catholics and well-disposed non-Catholics in their respective parishes and some rural parishes where needed. Other churches where it is sold would do lots of good if the profits from the sale of the paper were used for the same purpose.

Trusting the above suggestions will lead to other suggestions, I am,

Sincerely yours, W. H. S.

Temptations are often difficult to endure and yet it is exceedingly sweet to overcome each and all of them so when the day is done we can lay each victory as a golden laurel at the Sacred Feet of our beloved Jesus.

Fill in COUPON and Mail to Our Sunday Visitor, Huntington, Indiana.

Find enclosed herewith my offering of $.................... to help lift the debt on the Catechist Mission School.

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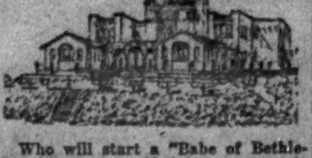
Notes on the Drive.

Last Report	$49,843.09
This Report	230.00
Total	$50,073.09



Who will start a "Babe of Bethlehem" Burse as a Christmas present to the Society of Missionary Catechists? Six thousand $1.00 presents would complete it.

Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the missionary catechists.

Our Catechist Training School, located just outside of Huntington, Indiana, is now in operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

Since workers in this field receive no remuneration, we must look to the Catholic people generally for their support.

HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse; A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help. When ordering OUR SUNDAY VISITOR by mail, also order The Missionary Catechist, both for $1.25.

"THEN CAME YOUR WORKERS."

By Constance Edgerton and Catechist Margaret Molloy.

We were sitting in the great living-room of Gifford Hotel, at Channel Lake, Illinois,—Amy Arnold, Eileen Morris and myself. It was early autumn, and rain had fallen steadily for more than fifteen hours. Indoors, the cheerful blaze and crackling of the logs in the fireplace stimulated a confidential exchange of experiences and adventures. For this was our first meeting after a separation of five years.

Amy, just returned from the romantic Southwest, had much to tell of her work as a Protestant missionary in New Mexico. During the past three years she had labored among the Spanish-speaking Catholics of that State. She spoke Spanish like a native, had made a study of the Latin character and temperament, and, according to her standards, had succeeded in her missionary labors.

"When I first went to Los Torres," she said, "the Catholics predominated. Today, we Baptists are in the majority. We have the most beautiful church in town, a settlement-house, school, and club rooms in which are centered many of our social and recreational activities. Until quite recently, we were alone in this vast mission-field—the only agency, in fact, laboring for the moral uplift and social betterment of the people. Then came workers from your church and located near Las Vegas. I believe they are called Missionary Catechists. They are missionaries, and, like ourselves, go out among the poor natives by whom they are much beloved. I know some intelligent Mexican girls whom we had almost won over to our cause, who came into contact with these Catechists, were attracted to them, and no doubt, would join them, but they were too poor to go East to their training school. You Catholics are greatly handicapped for lack of funds. When we find a likely subject, we pay her fare to our training school in Chicago, and make full provision for all her needs while she is being trained to carry on our work here. Some day, all New Mexico, influenced by these native missionaries, will be Baptist."

"Why Baptist?" asked Eileen, who had taught in all corners of the state. She knew the valleys yellowed with ripened grain and dotted with herds; remote villages where the church and other buildings formed a square, where the floor spaces were unpaved, but had been pressed smooth and hard through the ages by thousands of soft-footed worshipers. Only last month she had an article in a nationally-read magazine concerning a pre-historic cliff dwelling near Pu-ye.

"Because we work and are financed by Missionary Societies in the East. We go after our prospects systematically, utilizing every known means to attract them," tersely explained Amy.

"I think it is a shame," replied Eileen indignantly, "that any Missionary Society styling itself 'Christian' should resort to such miserable subterfuges in attempting to rob these poor people of their Catholic Faith. I spent a month, last fall, in the interests of a northern periodical investigating conditions in the sugar-beet fields of Northern Colorado. I found that men and women worked from sunrise to sunset for a meagre wage. Their fare consisted of bread and 'atole,' a porridge made of barley grindings. When their day's labor was done these workmen and women assembled in an ancient adobe building and there recited the rosary with the same simplicity as did their Catholic ancestors through long generations of an unbroken Faith. And these, Amy," she concluded ironically, "are the objects of your grand proselytizing activities."

"Well!" countered Amy, "would you have us neglect the many young Mexican boys and girls, in particular, who come in from isolated places to attend school? You can't deny the fact that they are lonely and without any social contacts. Our recreation rooms, and the cordial welcome awaiting them there, appeal to them. Soon they are worshipping with us and forget their rosary along with the little 'dobe chapel they left behind."

"But are your methods actuated by honesty, Amy," came Eileen's soft, low voice, "when all the Southwest is Catholic, and has been so for centuries?"

"Of course we are thinking of their souls and trying to Christianize them," defended Amy. "If, as you say, this is your mission field, and should be restricted to you, why are your missionaries not cultivating it? Our success is entirely due to the efforts of well-trained workers and our ability to pay them well. Do you know that I have been told your Missionary Catechists receive neither salary nor remuneration of any kind for their services?"

"They labor solely for the love of God," answered Eileen. "They give, not counting the cost; fight, not heeding the wounds; toil, and seek no rest; labor, and ask no reward—save to further the greater glory of God through the service of His creatures."

"Well," finished Amy, abruptly terminating the conversation as she rose after a glance at the hands of the clock indicating the luncheon hour, "if we had your faith, and but half your sacrificial spirit to complement our training and financial backing, we could evangelize the world."

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